The Royal Arch Mason

NEW CHAPTER IN VENEZUELA HONORS SOUTH AMERICAN LIBERATOR

Francisco de Miranda y Rodriguez

His fights for independence liberated Venezuela, Colombia, Panama, Ecuador, Peru and Bolivia. A great Masonic leader. He is shown here languishing in a Spanish prison where he died while awaiting trial. Miranda Chapter No. 1 is named for him.

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The Royal Arch Mason

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INCREASED POSTAL RATES AND HOW SUBSCRIBERS CAN HELP

Most of us have heard that postal rates will increase 300 per cent over the next several years. This includes non-profit publications such as ours. Within the past two years our magazine mailing costs have gone up 80 per cent and over the next several years will increase another 220 per cent. This has already forced some noted national magazines out of business, such as *Life*. Whenever a subscriber's magazine is returned to us as "non-deliverable" it costs us 10 cents. **You can help us by promptly sending us your address change when you move. The address is Box 529, Trenton, Missouri 64683.**

Another Flag Joins the General Grand Chapter, International

By EDWARD M. SELBY, General Grand High Priest

On March 26, 1974, a subordinate chapter of Royal Arch Masons was consecrated in Caracas, Venezuela, and was designated as *Miranda Chapter No. 1.* A delegation from the General Grand Chapter composed of **Edward M. Selby,** general grand high priest and Mrs. Selby; **Charles K. A. McGaughey,** general grand secretary; **Roger K. Becker,** chairman of international relations and Mrs. Becker; **Joseph C. Richmond,** chairman of charters and dispensations and Mrs. Richmond; and **Nohea O. A. Peck,** deputy general grand high priest in the Far East, made the trip to Caracas for the ceremony.

The name Miranda is most noteworthy in the history of Venezuela. **Francisco De Miranda** was born in Caracas in 1750. On reaching manhood he entered the Spanish army in which he was decorated for service in Africa and attained the rank of colonel. In 1780 he was one of the foreign officers who served under General George Washington in the War for American Independence. A friend of the French Admiral DeGrasse, he helped develop the strategy that enabled the French fleet to blockade Chesapeake Bay and thus trap the British General Cornwallis at Yorktown.

He later served under Catherine II in Russia. In 1792 he joined the French Revolutionary army and rose to the rank of field marshal. Somewhere during this experience he acquired the spirit of liberty which marked the 18th century. He failed in his attempt to interest the English prime minister, William Pitt, in South American independence but, in 1806, with the help of some American friends, he sailed from New York on an expedition to free Venezuela. His efforts in this venture were unsuccessful and he repaired to London.

Interior view of the Masonic Temple of Caracas, Venezuela, where Miranda Chapter No. 1, R.A.M. meets regularly on the third Wednesday of each month. The bronze bust of Simon Bolivar, Liberator of Venezuela, is the first thing the visitor sees on entering the Temple. On the walls are Scottish Rite emblems and shields.

MASONIC TEMPLE, CARACAS, VENEZUELA

Home of the newly established Miranda Chapter No. 1, R.A.M. Construction was started in 1863, but in 1872 the financial resources of the local brethren had been exhausted. Learning of the difficulty, President of the Republic, Antonio Guzman Blanco, 33°, secured government funds to complete the building and it was dedicated April 27, 1876. Ownership is vested in the Supreme Council and the Grand Lodge of Venezuela. Meeting here are 28 Craft lodges, Rose Croix chapters, Kadosh councils, the Supreme Council and the Grand Lodge of Venezuela. These plus social gatherings make it the Masonic center of the nation.

In London he established a Masonic Lodge called *The Rational Gentlemen.* Later in Cadiz, Spain, he founded *Lautaro Lodge* in which he initiated **San Martin** and **O'Higgins,** the national heroes of Argentina and Chile. There he also brought into Masonry **Simon Bolivar,** the liberator of Venezuela, Colombia and Ecuador.

In 1810 he went with Bolivar to Venezuela and was one of the signers of its Declaration of Independence in 1812. In the Venezuelan Revolutionary Army he held the rank of generalissimo. He was defeated in battle and taken prisoner by the Spanish who transported him to La Carraca Prison in Cadiz where he died in 1816.

Alone of the great military heroes of his country his body is not buried in his nation's Pantheon. It was thrown into the sea by his jailers and his grave is the waters of the Atlantic Ocean.

Miranda is known in Venezuela as the forerunner of his nation's independence. He was the tutor and inspiration of Venezuela's actual liberator, Simon Bolivar, who also owes him his first introduction to Masonry. His name is an appropriate one for the first Royal Arch Chapter in Venezuela.

Brother Miranda was also a 33° Mason and during his brief stay in his mother country (1806-12) he established there the Ancient and Accepted Scottish Rite. This was a system which

included all of the degrees 1° to 33°. Venezuela now has a Grand Lodge of which M.W. Bro. **Edito Acevedo** is grand master. The temple in which the new chapter is meeting is owned jointly by the Grand Lodge and the Supreme Council, A.A.S.R. The chapter holds its convocations in the room assigned to the 18° A.A.S.R.

The building is quite old and in the stone pavement of the raised platform in the East is engraved the name of **Antonio Guzman Blanco,** who was President of Venezuela in 1872. At that time work on the temple had been suspended for lack of funds. President Blanco was also a Mason and when he learned of the dilemma of the Craft he ordered work resumed and met the cost out of the public treasury. The building also housed several Craft lodges, including *George Washington Lodge No. 100,* the only English-speaking lodge in Venezuela. The U.S. delegation was honor guests of this lodge on Wednesday, March 27. Grand Master Acevedo was present at this meeting as well as a dinner the night before at the Valle Arriba Country Club.

The 20 names which appear on the dispensation for *Miranda Chapter No. 1* are: **Rodriguez-Jimenez,** high priest; **Harold R. Simpson,** king; **Jacob Katz Burger,** scribe; **Barney S. A. Butler,** treasurer; **George Gooden-Lopez,** secretary; **Richard Gordon Villoza Diaz, Victor John Villoza D'Abreau, George Swanson, John D. Farnum, Very Rev. Bishop Guy Marshall, Dr. Max Ocoa, Waldemar Hait, Dr. Alfredo Latuff Aboudib, Harold W. Thoms, Stephen Kallos, Paul Luby Vajna, Otto J. Jensen, Dieter Indorf, Albert Aman C., Peter Van Solt.**

All of the above charter members have interesting and distinguished Masonic and civilian records. Several are past masters of Craft lodges and various grades in the A.A.S.R. At least five are 33° Scottish Rite Masons. Bishop Marshall is the resident bishop of the Episcopal Church in Venezuela.

CARLOS RODRIGUEZ-JIMENEZ

Dr. Carlos Rodriguez-Jimenez, the charter high priest, is one of the best known Masons in the world. *He has served as grand master in two hemispheres!* In 1947 he was grand master of the Grand Lodge of Venezuela and in 1957 was elected *first grand master of the Grand Lodge of Japan* while ambassador of Venezuela to that country. He has been a distinguished public servant and has served in the Venezuela diplomatic corps since 1931, filling posts in Japan, England, the United States and the United Nations. He was made a Royal Arch Mason in Japan and, with **Nohea O. A. Peck,** helped form the Grand Lodge of Japan and served as its first grand master. An active member of the Supreme Council, A.A.S.R. of Venezuela, he has been sovereign grand commander since 1970. He is the recipient of the General Grand Chapter's Gold Distinguished Service Award.

Comp. **Harold R. Simpson,** the king, is an English Royal Arch Mason and is a professor of golf (known in the U.S. as a golf-pro). He came to Caracas 44 years ago and helped lay out some of the first golf courses there. He was one of the first enthusiastic proponents of Miranda chapter.

Jacob Katz Burger, the scribe, is assistant treasurer of the Supreme Council A.A.S.R. of Venezuela and he received his chapter degrees in Port-of-Spain, Trinidad. He is a native of Poland.

Secretary **George Gooden-Lopez** is an industrial engineer. He spent some 15 years in the United States, mainly in Akron and Chicago. He is now one of the owners of a mining enterprise in the interior of Venezuela. He also received his chapter work in Trinidad.

It is good to see York Rite Masonry make its start in Venezuela on such a cordial and intimate plane with its sister rite. In addition to the names on the dispensation, there are some 20 other Masons, including Grand Master Acevedo, who are interested in becoming members of the chapter once the English language barrier has been breached. Miranda Chapter has been furnished Spanish rituals and has been urged to work in the mother tongue as well as in English. It was pointed out that Royal Arch Masonry is neither "Norte Americano," or even an exclusively English institution, but is universal in character. Like the lodge and the Scottish Rite, its ultimate success lies in making it a revered and useful part in the life of Venezuela and Latin America.

As the youngest member in our consort of subordinate chapters, we welcome *Miranda Chapter No. 1* and its companions into the General Grand Chapter, R.A.M., International. And along with our desire for their success, we offer them another wish—that in due time there will be at least two more chapters chartered in Venezuela so that it will be possible to see established in that country an independent and sovereign grand chapter, and thus become another component in the confederacy that makes up International Royal Arch Masonry.

* * *

BICENTENNIAL MEDAL. The Richmond Masonic Association, located on Staten Island, N.Y., has recently struck a bronze commemorative medal in honor of the Bicentennial of the nation. A handsome medal of excellent workmanship, the reverse shows Cocclestown Tavern where the British Army headquarters of General Lord Howe was stationed. It was in this tavern that Major John Andre wrote his will, little knowing that he would be shot as a spy a few years later at Tappan, N.Y. During the Revolution, many British military lodges were active on Staten Island. The medals are available at $4.00 each, with proceeds to go to Masonic charities. Checks should be made payable to the **Richmond Masonic Association, Inc., P.O. Box 327, Staten Island, N.Y. 10310.**

* * *

INSTALLS 200 TIMES. Michigan's past grand high priest and grand treasurer, **Penn F. Naylor** was recently honored by *Mount Clemens Chapter No. 69* as an outstanding Mason and was saluted for his service as installing grand officer over 200 times. He has installed in 35 chapters at least once; 23 times in a single chapter; six installations of the 50th anniversary; four on 100th anniversary and one on its 150th anniversary. He has installed both a father and son as high priest of the same chapter as well as a father-in-law and son-in-law; installed one companion twice as high priest of the same chapter; another as high priest of two different chapters; one companion as high priest after he had served as grand high priest and three who later became grand high priests.

Utah's Memorial to Freemasonry

By MERVIN B. HOGAN

Companion Hogan is past master of Wasatch Lodge No. 1, past grand orator and past grand chaplain of the Grand Lodge, F. & A.M., of Utah, 33°, A.A.S.R., and professor of mechanical engineering, University of Utah. He is presently working on a manuscript dealing with Mormonism and Masonry, which will be published in book form by the Missouri Lodge of Research.

At the Pioneer Monument State Park, the State of Utah—as a public service—maintains the "This Is the Place Monument" and the intimately related Information Bureau. Housed within the walls of the latter is the impressive "Pioneer Trek Mural." This memorial complex is situated on the eastern outskirts of Salt Lake City. It is at the mouth of Emigration Canyon and at the foot of the ever-changing Wasatch Mountains. The monument itself rests, as nearly as can be determined, on the spot where Brigham Young emerged from the canyon on July 24, 1847 and first viewed the Great Salt Lake Valley. Having carefully scanned the landscape for several minutes, he stated to those about him, "This Is the Place!"

The actual start of the organized Mormon Pioneer Company under the leadership of Brigham Young was on April 16, 1847 from a point on the Platte River some 45 miles west of Winter Quarters, the site of present-day Florence, Nebraska. The original company or Camp of Israel, as the Mormons referred to themselves, consisted of 144—12 × 12—men. Whether or not this sacred and zodiacal number was planned must remain a topic of conjecture, as no known reference to the choice has come to light. Regardless, Brigham Young became involved in both the decimal and duodecimal systems.

The camp is a splendid example of Mormon skill and attention in handling the details of organization. It was a dual organization consisting of a civil or functional organization which was subject to a military-like ecclesiastical authority.

The functional division consisted of so-called hundreds, fifties, and tens—the terms being used quite loosely in the numerical sense—with each group in charge of a captain. Stephen Markham and Albert P. Rockwood were the

Courtesy of Utah State Historical Society

The Mormon Pioneer Vanguard statue shows Orson Pratt (on horseback) and Erastus Snow exulting "Hosanna!" The two entered the valley on July 21, 1847 and were the first Mormons to see or set foot on the future site of Salt Lake City.

Courtesy of Utah State Historical Society

"This Is the Place" Monument stands at the mouth of Emigration Canyon at the foot of the Wasatch Mountains, overlooking Salt Lake City, Utah. When Brigham Young emerged from the canyon on July 24, 1847, he carefully scanned the landscape for several minutes and stated to those around him—"This is the place!"

two captains of hundreds; Addison Everett, Tarlton Lewis, and James Case, the three captains of fifties; while the respective 14 captains of tens were: Wilford Woodruff, Ezra T. Benson, Phineas H. Young, Luke S. Johnson, Stephen H. Goddard, Charles Shumway, James Case, Seth Taft, Howard Egan, Appleton M. Harmon, John S. Higbee, Norton Jacobs, John Brown, and Joseph Matthews.

For the military overlay, Brigham Young was elected lieutenant-general; Jesse C. Little, adjutant; Stephen Markham, colonel; John Pack and Shadrach Roundy, majors; while the organization of the tens remained the same.

As part of the company which completed the historic journey were the wives of three of the men and two boys; together with 72 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, 17 dogs, and a number of chickens.

The basic plan was disrupted slightly when Ellis Eames, an original member of the 14th Ten, fell sick soon after the company had left Winter Quarters and returned thereto, making the number of men who crossed the country to be 143.

The involvement of Freemasonry throughout this whole Mormon enterprise, as documented in primary sources, will prove informative to many.

Abraham Jonas, Grand Master of the Grand Lodge, F. & A.M., of the State of Illinois, on October 15, 1841, granted a dispensation for a lodge at Nauvoo, Illinois. While at that city on March 15 and 16, 1842, he was the house guest of Joseph Smith. In addition to installing the officers of Nauvoo Lodge, U.D. and setting it to work, he signally recognized both **Joseph Smith** and **Sidney Rigdon** by according them within the new lodge the ultimate honor of Freemasonry: That of being made "Masons at Sight." They are among the very earliest select few who have received that distinction in this country.

When Freemasonry was officially and regularly established among the Mormons on the above dates, the administrative hierarchy of the Mormon Church was as follows (in each case, the date in the parentheses is that of appointment to the specific office):

First Presidency: **Joseph Smith**, President (Apr. 6, 1830); **Sidney Rigdon**, First Counselor (Mar. 18, 1833); **William Law**, Second Counselor (Jan. 24, 1841).

Patriarchs: **Hyrum Smith** (Jan. 24, 1841) and **James Adams** (Oct. 2, 1841).

Apostles of the Church: **Brigham Young** (Feb. 14, 1835), **Heber C. Kimball** (Feb. 14, 1835), **Orson Hyde** (Feb. 15, 1835), **William Smith** (Feb. 15, 1835), **Parley P. Pratt** (Feb. 21, 1835), **Orson Pratt** (Apr. 26, 1835), **John E. Page** (Dec. 19, 1838), **John Taylor** (Dec. 19, 1838), **Wilford Woodruff** (Apr. 26, 1839), **George A. Smith** (Apr. 26, 1839), **Willard Richards** (Apr. 14, 1840), and **Lyman Wight** (Apr. 8, 1841).

Bishop: **George Miller** (Jan. 24, 1841).

Hyrum Smith had been made a Mason in *Mount Moriah Lodge No. 112* at Palmyra, Ontario County, New York prior to the anti-Masonic excitement, which started in the late 1820s, and the founding of the Mormon Church on April 6, 1830. His membership in that lodge does more than anything else to identify and establish both his and the Smith family's status and standing in the Palmyra region prior to the announced founding of the Church. The later detractions and impugnations of Pomeroy Tucker and other Palmyra neighbors can be largely questioned or disregarded, due to the simple fact of Hyrum Smith's Masonic membership in his hometown lodge. His continued interest in and sincere enthusiasm for Freemasonry are amply verified by his record of leadership and participation in Nauvoo Lodge.

Heber C. Kimball had become a Mason in *Victor Lodge No. 303* at Victor, Ontario County, New York, in 1823.

James Adams was identified as a member of the lodge at Skaneateles, Onondaga County, New York, in the early 1820s. He was the master of *Springfield Lodge No. 4* and had been highly instrumental in the organization

Courtesy of Utah State Historical Society

The statuary group honoring the trappers and fur traders stands at the north end of the monument facing west. General William Henry Ashley is on horseback, surrounded by Jedediah S. Smith, James Bridger, Thomas Fitzpatrick, Robert Campbell, David E. Jackson, Milton Sublette, William L. Sublette and Hugh Glass.

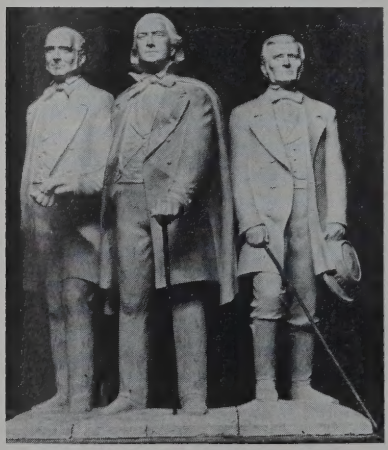
of the Grand Lodge of Illinois on April 6, 1840 at Jacksonville.

At some earlier date, **Orson Hyde** had received the first two degrees of Masonry in *Meridian Orb Lodge No. 10* at Painesville, Lake County, Ohio. He was raised January 18, 1843 in Nauvoo Lodge.

The subsequent appointments to apostleships of present interest, in their respective order of recognition, were: **Amasa M. Lyman** (Aug. 20, 1842), **Ezra T. Benson** (July 16, 1846), **Charles C. Rich** (Feb. 12, 1849), **Lorenzo Snow** (Feb. 12, 1849), **Erastus Snow** (Feb. 12, 1849), and **Franklin D. Richards** (Feb. 12, 1849).

George Miller was a Mason with membership in *Widow's Son Lodge No. 60* at Albemarle, Milton County, Virginia.

Other than those already noted, every man named above—without a single exception—became a Master Mason in Nauvoo Lodge. Hence, it is a fact that the entire Mormon hierarchy, as constituted at the date of the establishment of Nauvoo Lodge, became Freemasons. The above data also documents the further statement that the full Mormon hierarchy as of July 24, 1847 was comprised of Masons. From the above list of names it will be readily noted that the first five presidents of the Mormon Church were Freemasons.



Courtesy of Utah State Historical Society
The three Mormon leaders stand atop of the center pylon facing west. Brigham Young is in the center with his first counselor Heber C. Kimball on his right and second counselor Wilford Woodruff at his left.

The "This Is the Place Monument" is the most ambitious achievement of the talented sculptor, Mahonri M. Young, a grandson of Brigham Young. It is an artistic blend of granite and bronze.

Crowning the entire edifice, atop the central obelisk or pylon, is the intrepid pioneer presidency of the Mormon Church. President **Brigham Young** is the central figure; with his first counselor, **Heber C. Kimball**, on his right hand, and his second counselor, **Wilford Woodruff**, on the left. These three stalwart leaders stand unitedly shoulder to shoulder facing the west, confidently viewing the valley landscape and projecting their assurance of a future filled with promise and accomplishment.

Prominently displayed on the lower west face of the same central pylon are the two vigorous leaders of the vanguard into the valley of the Great Salt Lake: **Orson Pratt** on horseback and **Erastus Snow** standing alongside. Each is waving his hat and proclaiming an enthusiastic "Hosanna!"

On the west front of the monument's north wing is depicted the first wagon train of the Pioneer Company to enter the Valley, arriving on July 22, 1847. This is led by **Willard Richards.** Similarly, the west front of the south wing carries a companion bronze sculpture of another pioneer wagon train picturing the arrival of Brigham Young in the Valley on July 24, 1847. The wagon carrying the invalid **Brigham Young** is driven by **Wilford Woodruff,** while **Heber C. Kimball** and **Lorenzo Dow Young** walk beside it.

On the lower north side of the central pylon is a group of four armed men riding horseback. These are identified as **Orson Pratt, Orrin Porter Rockwell, Joseph Matthews,** and **Erastus Snow.** The balancing composition on the south side is a similar group of five armed horsemen representing **Jesse C. Little, John Brown, George A. Smith, John Pack,** and an unnamed companion.

From the original records of Nauvoo Lodge in the Archives of the Mormon Church I have compiled a roster of 1,492 members of the lodge. The names of every Mormon pioneer mentioned above in connection with the monument is found among that membership.

The Craft representation among the Pioneer Company is equally impressive. Of the two captains of hundreds, the three captains of fifties, and 14 captains of ten, only three are not known to have been Masons, namely, James Case, Luke S. Johnson, and Seth Taft. The military type officers were all Masons. A review of the 143 men as a group offers further insights. Three of these were Negro slaves, 16 were vigorous young men not of age; which leaves 124 who might possibly have been of the Craft. There were ten whose age is not known who, with 38 others, are not known to have been Masons. This means there are 76 of the 124, or 61 per cent, who are documented as members of the Craft.

The 61 per cent is the minimum possible number. Should any of the 48 without identification with the Craft actually have been Masons, the percentage would increase. There is just such a probability, as some of them could have joined the Craft somewhere before becoming Mormons and have never affiliated with Nauvoo Lodge. Some, also, could have been members of the other four so-called Mormon Lodges. Similarly, should any of the ten whose ages are not known have been under age, the percentage would be raised. With these several evident and possible factors unknown, it would not appear to be either injudicious or unjustifiable to estimate that as many as 75 per cent of the eligible men in the Pioneer Company might have been Masons.

John C. Fremont is honored by one of the six life-size, individual likenesses on the east side of the monument. In the literature, he is frequently referred to as a Mason and, while no known documentation substantiates the statement, it is not at all improbable. He was, for instance, the son-in-law of a Mason, **Thomas Hart Benton,** U.S. Senator from Missouri, 1821-51. Also, one can scarcely refer to Fremont without introducing the name of the noted pathfinder, plainsman, and mountain man, **Kit Carson.** Carson was a member of *Montezuma Lodge No. 109* at Santa Fe, New Mexico, and a lifelong Mason.

The lower east face of the central pylon is devoted to the memory of the Reed-Donner Party by an impressive, artistically composed, and skillfully sculpted bas-relief bronze plaque depicting the strenuous struggle up the steep slope of Big Mountain.

James Frazier Reed's Masonic origin is unknown. He was a charter member of *Springfield (Ill.) Lodge No. 4* under the mastership of the Mormon patriarch, **James Adams,** and is said to have been a close friend of **Stephen Arnold Douglas** who was made a Mason in that lodge. It is claimed that he carried with him on the journey the "full regalia of a Master Mason," as well as "a certificate of his character signed by the governor and duly stamped with the eagle, shield, and sun of the Great Seal of Illinois."

Traveling with George Donner was a sickly consumptive, **Luke Halloran,** who was a Mason. He died as the party entered the Valley and was buried with Masonic honors south of Great Salt Lake near the grave of John Hargrave, a member of the preceding Hastings

Courtesy of Utah State Historical Society

The Reed-Donner Party plaque on the east face of the monument indicates the struggle up the steep slope of Big Mountain. This was the route the Mormon pioneers followed into the Great Salt Lake Valley the following summer.

Company, who had died a few weeks earlier.

The comprehensive Lynn Fausett mural in the Information Bureau adjoining the Monument has further Masonic interest. Pictured in the impressive central panel is the historic meeting of the Mormon leaders with the mountain man, Jim Bridger. In addition to the latter there are specifically portrayed: **Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt, Willard Richards, William Clayton**, and **George A. Smith.** Again, each of these Mormons was a Master Mason.

The M.W. Grand Lodge, F. & A.M., of Utah, is signally related to the "This Is the Place Monument." At the north end of the structure is a heroic group of trappers and fur traders dominated by General William Henry Ashley, the only figure on horseback. A distinguished Missourian, he led an expedition in 1826 of trappers and fur traders who traveled sufficiently westward to reach the vicinity of Great Salt Lake. Having died in 1838, he did not witness the Mormon migration to that same region. Constituted January 31, 1948, *Ashley Lodge No. 28* at Vernal, Uintah County, is named for this noted organizer and leader.

Captain Benjamin Louis Eulalie de Bonneville is recognized by a life-size personal statue on the east side of the monument. Graduating from West Point in 1815, he spent the years from 1832 to 1835 exploring the American northwest. Authorities generally agree that he, personally, journeyed no closer to the Salt Lake Valley than the present location of Pocatallo, Idaho. **Bonneville** *Lodge No. 31* at Bountiful, Davis County, which was constituted February 12, 1958, is named for this widely known career Army officer.

When the State of Utah dedicated the "This Is the Place Monument" on July 24, 1947, it truly recognized in ageless bronze and granite the extensive contributions of Freemasons to the penetration and settlement of the great West.

Development of the Capitular Rite in Minnesota

By LARRY OFFENBECKER, Grand Lecturer, Grand Chapter
Royal Arch Masons of Minnesota

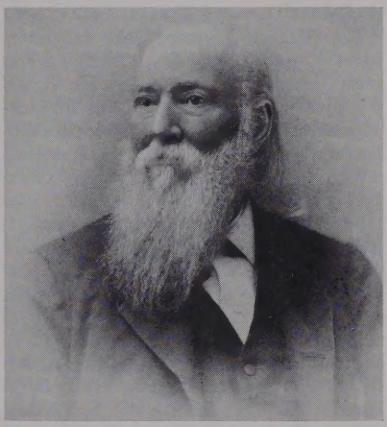
PART II

Companion Offenbecker concludes here his interesting two-part account of Masonry's 125-year growth in Minnesota.

The first part of this article dealing with Freemasonry in Minnesota appeared in the last issue of **The Royal Arch Mason** and was entitled "Out of the Wilderness—Minnesota Freemasonry Is 125 Years Old." It dealt with the formation of the early Blue Lodges, the founding of the Grand Lodge of Minnesota and subsequent events to the present day.

It was in July 1853, four years after the first lodge was founded in Minnesota, that some brethren who were capitular Masons decided to form a chapter. **A. T. C. Pierson** was selected high priest; **A. G. Chatfield,** king and **G. L. Becker,** scribe. The General Grand Chapter, Royal Arch Masons, approved the petition and the dispensation was issued September 28, 1853 for what would become *Minnesota Chapter No. 1, R.A.M.*

Those present at the first meeting were: **A. C. Whitney,** *Mt. Vernon Chapter No. 1,* Maine; **G. L. Becker,** *Washtenaw Chapter No. 6,* Michigan; **A. E. Arnes,** *Springfield Chapter No. 1,* Illinois; **A. T. C. Pierson,** *Elmira Chapter No. 42,* New York; **Henry Morris,** *Cyrus Chapter No. 52,* New York; **A. J. Morgan,** *Ohio Chapter No. 9,* Ohio; **Emanuel Case,** *Aaron Chapter,* New York; **G. W. Biddle,** *Pittsburgh RAC,* Pennsylvania; **Henry Buel,** *Batavia Chapter,* New York; **Charles D. Tillmore,** *Monroe Chapter No. 1,* Michigan and **J. J. Bardwell,** *Lafayette Chapter No. 5,* Michigan. The following December 28 three were exalted to the Royal Arch degree: **D. W. C. Dunwell, J. Y. Caldwell** and **P. T. Bradley.**



A. T. C. Pierson
First Grand High Priest, 1858

In 1857 *Vermillion Chapter No. 2* first met and in 1859 received its charter. *St. Anthony Falls Chapter No. 3* first met in 1858 and also was chartered in 1859.

Grand Chapter Organized

Representatives of the three chapters met in the Masonic Hall, St. Paul, on December 17, 1859 for the purpose of organizing a grand chapter. **A. T. C. Pierson,** high priest of *Minnesota Chapter No. 1,* called the meeting to order. **Present** were **A. T. C. Pierson,**

high priest; **I. P. Wright,** king and **G. W. Prescott,** secretary, from *Minnesota Chapter No. 1.* From *Vermillion Chapter No. 2* of Hastings, came **C. W. Thompson,** proxy high priest; **O. T. Hayes,** king and **G. L. Becker,** proxy scribe. *St. Anthony Falls Chapter No. 3* (Minneapolis) was represented by **R. S. Alden,** high priest; **A. E. Ames,** king and **Moses Getchell,** scribe. Visiting companions were **Ovid Pinney, A. Richardson** and **Thomas Clark, 2nd.**

Companion Pierson read a letter from **Albert G. Mackey,** general grand high priest of the General Grand Chapter, R.A.M., authorizing the organization of a grand chapter in Minnesota. The report of a committee, which was appointed to draft a constitution, bylaws and rules of order, was studied item by item by the convention and duly adopted. The subsequent election resulted in the following being selected as the first officers of the newly established Grand Chapter, Royal Arch Masons of Minnesota: **A. T. C. Pierson, Grand High Priest; R. S. Alden, Deputy Grand High Priest; O. T. Hayes, Grand King; A. E. Ames, Grand Scribe; William H. Skinner, Grand Treasurer and G. W. Prescott, Grand Secretary.** At the close of the convention the companions reconvened as the Grand Chapter of Minnesota and **R. S. Alden,** as acting grand high priest, installed Pierson as the first elected grand high priest of Minnesota—"who was thereupon acknowledged and congratulated, and the grand honors were given."

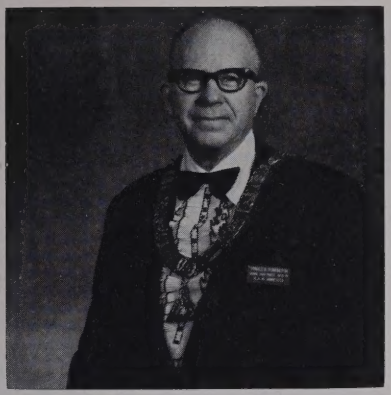
At the second annual convocation in 1960 this resolution was adopted: "Resolved, that the subordinate chapters of the jurisdiction be instructed to conform to the work and ritual presented by the General Grand Chapter of the U.S.A." In the same year it was ordered that the proceedings of the grand chapter be printed.

In 1861, with the Civil War enjoined, GHP **R. S. Alden** stated in his address that, "We meddle with no political organizations, have no sectional objects to promote, nor can revolutions, dismemberment of states, or even the overthrow of civil government, and the prevalence of anarchy, sunder these indissoluble ties which bind the hearts of the Royal Craft in a beautiful and eternal union."

GROWING PAINS

In **1863** the committee on foreign correspondence made its first report with PGHP Pierson as chairman. **1864**—Jewels, collars and aprons were purchased and it was ordered that the grand secretary be paid $75.00 and the grand sentinel $5.00. **1865**—Pierson was appointed first grand lecturer to teach the work adopted by the General Grand Chapter. **1866**—Again Pierson's name comes up as first president of the Order of High Priesthood. **1868** was a year of progress. Uniform bylaws were adopted; the grand secretary was instructed to prepare a register to contain the names of each member of subordinate chapters and that each chapter in addition keep a membership list that indicated the place of birth, time and place of exaltation, occupation and time of removal, death, suspension or expulsion. Also, it was ordered that the traveling expenses of the grand high priest be defrayed and that subordinate chapters be instructed to defray the expenses of the GHP or his deputies when visiting them.

The year **1871** saw 968 companions and 19 subordinate chapters. **1872**—Dues were increased to 50 cents per member and mileage of 10 cents and a per diem of $3.00 were allowed to each chapter attending the annual convocations as well as to each grand officer. **1887**—Membership was reported at 5,000 in 50 chapters, of which 46 were active; $6,000 in the treasury! **1888**—GHP **Charles L. West** set up 10 districts for Minnesota, each with a "visitor." **1891**—The grand high priest and grand secretary were appointed as a committee to work with other Masonic



DONALD B. PURRINGTON
Grand High Priest, 1973-74

bodies in the state to provide a suitable office, library and other rooms for the grand secretary.

In **1896** the "visitors" were asked to give schools of instruction and take more interest in their districts. **1897**—The state was redivided into 15 districts with a past high priest assigned to visit each chapter and traveling expenses allowed if he filed a written report.

TURN OF THE CENTURY

The "district visitor" became a "grand inspector" in **1904** and was to be clothed with jewels of office, and the local high priests were notified to have their chapters in readiness for visits when called upon. **1907**—The grand secretary and treasurer were ordered bonded. **1910**—Reports from chapters on elections, membership and finances required. **1911**—A board of custodians was appointed by the grand high priest. It was to hold a day session in St. Paul to rehearse work, visit chapters, examine books and give ritual instruction. **1918**—The office of deputy grand high priest was eliminated from the grand chapter line. The grand chapter recommended increased efficiency and voted financial participation in the Masonic Home. **1922**—"District deputies" became the new title for the "custodians." **1925**—A grand lecturer was appointed to devote full time to ritual instruction and inspection.

The year **1926** saw the high membership mark with 17,040 Royal Arch Masons in Minnesota. **1927**—A contingent fund was established under the direction of the grand lecturer for line officers to assist him. **1950**—Knights of the Royal Arch was established. **1952**—The first Distinguished Service Award of the General Grand Chapter was presented in Minnesota. **1957**—A deputy grand lecturer system was formed to aid the chapters. **1961**—Life memberships were established. Slides and music were introduced for the degree work between **1959** and **1963** by Grand Lecturer **Emil Wold.** **1965**—Dual membership was permitted. **1966**—District representatives were appointed to each district to supplement the work of the deputy grand lecturers.

THE PRESENT GRAND CHAPTER

At the present time the grand chapter presents pins and certificates to 35- and 50-year members and permits a 50-year member to have a life membership by paying only half the dues, with the grand chapter paying the balance. In actual practice the local chapter will often pay the other half. Anually three or four companions, selected from recommendations of their own chapters, become Knights of the Royal Arch. **William Riek** has headed the organization from its inception in 1950. The purpose is to honor hard-working companions who have not advanced into the chapter line. The General Grand Chapter's bronze medal for distinguished service is awarded annually to a companion, not in the grand chapter line, who has worked with distinction during the year. A past high priest's apron is presented annually to each chapter that has a 5 per cent net gain in membership and a certificate of merit is awarded to each chapter with a 10 per cent gain.

In 1972 the grand chapter districts were reorganized into seven to match those of the grand council and grand commandery. District representatives, usually grand officers, are appointed to each district. Each district now has a deputy grand lecturer under the grand lecturer, whose duties are to hold schools of instruction in each chapter and organize district festivals, as well as to create interest, action, new members, and for the training of officers in their duties.

AGGRESSIVE MEMBERSHIP EFFORTS

Past Grand High Priest **Henry Van Geest** has said:

"When the central body of an organization loses touch with its members the organization is doomed."

Three things are being done to prevent this and stimulate communication between the grand chapter and the local chapters and companions. **First,** two grand officers patrol each district. The deputy grand lecturer and the district officer make visits, give advice and help whenever practical. The spring festivals have stimulated several chapters in each district to put on the work and provide candidates. The grand lecturer issues a printed folder on each event which is mailed to each companion in the district.

Second, starting with the first issue of 1974 (Spring issue), every Royal Arch companion with membership in a Minnesota chapter is provided with **The Royal Arch Mason** magazine, which contains an eight-page section in the center entitled "The Minnesota Keystone." This section is devoted to the local activities of the chapters, the work and personalities of the grand chapter, and suggestions for more interesting meetings and other items of interest which tend to make the companions relate more closely with their chapters and their grand chapter.

Third, a promotional committee has been named, and the first action of this committee was to organize the exemplification of *The Word,* a ritual written by **Myron Lingle** of Illinois and adapted to Minnesota by **Ralph Bell,** grand secretary. It covers all the degrees of the chapter and council as well as the orders of the commandery in historical sequence, and with the elimination of repetitive lectures and

(Continued on page 214)

A SCENE FROM "THE WORD"

Unusual Commemorative Medal

Grand Chapter of Italy Marks Tenth Birthday

This year the Grand Chapter, Royal Arch Masons of Italy, celebrates its founding ten years ago. It was on April 25, 1964 when **Edwin A. Martini**, past general grand high priest and **Charles K. A. McGaughey**, general grand secretary of the General Grand Chapter, R.A.M., International, presented the charter from that international body to the Royal Arch Masons of Italy, designating them as a grand chapter. It was signed by **William Foster Clark**, general grand high priest at the time.

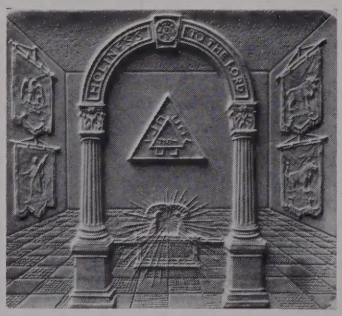
During the past decade the Grand Chapter of Italy has made good progress, as was reported by **Roger K. Becker**, deputy general grand high priest, in his visit to that country last year. It now has 22 chapters with a membership of about 600 companions. Although the membership is not large, it must be considered that there are only a few more than 1,000 members belonging to Italian Masonry, and there are no grand chapters in the United States or Canada which have as large a percentage of Blue Lodge members who belong to the Royal Craft. Capitular Masonry in Italy has been showing a constant 10 per cent yearly increase.

Following the institution of the Grand Chapter of Italy, some difficulties arose with the Scottish Rite of that country. However, these were completely and happily overcome, thanks to the influence of the high caliber of the brethren leading both organizations. There is now perfect harmony and purpose between the rites, each having the same altruistic goals.

The future of Royal Arch Masonry in Italy indicates that progress will continue. Its officers have shown an admirable interest in the General Grand Chapter, R.A.M., International, and representatives have attended the triennial convocations of that body for the past many years—in Boston, Portland and Las Vegas. They will be present next year in Cleveland.

The Grand Chapter celebrated its 10th anniversary with an annual communication at Perugia, Italy, on April 25-26 of this year, marking the exact date of their charter presentation.

To celebrate the occasion a beautiful bronze medal was struck (see photo). The medal which weighs 3¾ oz., is a quarter inch thick and measure 1¾ x 2 inches. The casting is of unusual quality and exquisite workmanship. Those wishing to receive one may do so by ordering from **Guiseppe Lupo, Grand Secretary. c/o Giovanni Bricchi, Casella Postale 309, Milan, Italy.** They are $10.00 each (Am Cy) postpaid. They come in a handsome case.



ITALIAN CAPITULAR MEDAL
Obverse, exact size

Khufu's House of Eternity

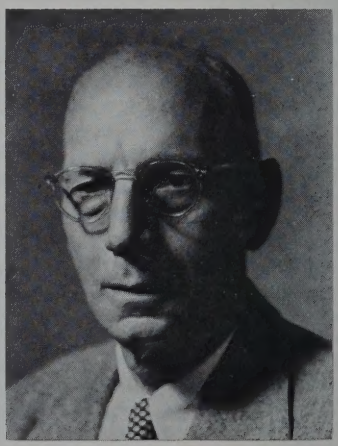
By GEORGE W. HERVEY, Columbia (Mo.) Chapter No. 17

How inconsequential a serious-minded person feels on first beholding the attrition wrought by natural forces over a vast stretch of time! "We should always remember that man is by no means indispensable to the cosmos. The earth would still go on rotating about the sun even if he ceased to exist." So wrote Ivar Lissner in the introduction to his very readable book, *The Living Past.* A visitor can hardly avoid indulging in such profundities when viewing the three Great Pyramids and the Sphinx, a short ride from downtown Cairo. Expressing in English units the specifications given in the *Encyclopaedia Britannica,* the largest and most famous member of the group, intended by King Khufu to be the everlasting abode for his soul, originally measured 754.6 feet square at the base and 480.9 feet vertically at the center; the total weight exceeded 4,500,000 tons. Occupying more than 13 acres, the huge structure stands silently reminding the world that during Egypt's Fourth Dynasty, beginning in 2613 B.C., continuing 19 years and embracing eight sovereignties, an enlightened civilization flourished in the Nile Valley.

While Centuries Passed

At the outset a modest consideration guided Khufu's thinking; he wanted merely an edifice that would conform esthetically with the space available on a designated plateau. Religious convictions barred any personal desire to perpetuate his name for future homage; during the preliminary conferences no consultant would have presumed to urge embarking on a project to excite wonder and admiration. But presently the entire concept began to change. By experimenting with models, creative minds became angle-conscious and quickly discovered how a little geometry opened possibilities for achieving grandeur. One pictures the monarch, meanwhile in the palace at Memphis, busily engaged in governing two largely dissimilar and separate Egypts, Upper and Lower, oblivious to what went on a few miles away until some trusted adviser persuaded him to approve.

Ascending on wide and cleated surfaces that defy definition as ladders, a venturous sojourner reaches the red granite burial chamber 138 feet above ground level whence the king's mortal remains have long since vanished. En route to the first landing, apprehension induced by the steep climb gives way to momentary levity when thought fixes on the trivial question: Who preceded whom, going up and coming down, on the notable day in the middle of the First Century B.C. when Cleopatra proudly escorted Mark Antony to see the manmade wonder? Then the all-



Col. George W. Hervey

Colonel **George W. Hervey,** whose analytical articles have occasionally appeared in THE R.A.M., turns in this issue to the Great Pyramid and to Egyptian life during the Fourth Dynasty, when a major civilization reached its crest. Based on extended research and direct field observations, he shows that some of modern speculative Masonry's implemental features were well known even then.

The author looks back upon a long, and at times colorful, career. According to *American Men of Science,* Companion Hervey was born in New York state near the end of 1892. In WWI he served in the artillery, seeing action in the Toul sector, the St. Mihiel offensive and the Meuse-Argonne campaign. After the Armistice he went into the Rhine region with the occupational army. Eventually detached for special duty in Paris, throughout the spring of 1919 he observed at first-hand the participating leaders and transpiring events as the Treaty of Versailles unfolded.

WWII found Companion Hervey as a reservist assigned to the Special Staff, U.S. Army, then engaged in developing and applying workload criteria; he early advocated the quality control principles which are now commonplace. Already a recipient of the Army's commendation medal, in 1946 he was awarded by the Secretary of War an official certificate of appreciation.

Companion Hervey maintains continued interest in the history and philosophy of the science section of the American Association for the Advancement of Science. A member of the honorary society Sigma Xi, he holds a certificate of graduation from the *Alliance Francaise* in Paris. His university degrees include the doctorate from Harvard.

white edifice surely presented an imposing sight. Alas! Small pieces of limestone, fallen from the outer casing during past centuries, make Khufu's "house of eternity" appear washed-out and forlorn. So persistently have the winds pounded that the central height has diminished by 32 feet.

Another change intrigues students of natural phenomena. Against the prevailing conviction that the surveyors correctly aimed the pyramid's four corners at the cardinal compass points, some critics are too quickly attributing discovered minor deviations to original misplacements. Experts dismiss as the causal agent a severe earthquake recorded in 908 B.C. A report in the March 2, 1973 issue of *Science* by C. S. Pawley, Edinburgh University, Scotland, and N. Abrahamsen, Aarhus University, Denmark, suggests that a slight drift in the African continent offers a plausible explanation. The matter promises to lie unclarified for many years because few similarly very old and dependable sites exist for proper checking. Recent lively discussion raises doubt that the Egyptians sighted directly on one of several weakly identifiable northern stars then viewable close to each other; the currently familiar *Polaris* had not yet moved to correct position. Under these conditions the most sensible procedure would have been first to set up vertically a long rod at O, the assumed center for the base, to tie a cord thereto, and trace a circle having a convenient radius. By marking the point A where the end of the resulting shadow exactly touched the circumference at some time during the forenoon, and similarly a second point B in the afternoon, the triangle AOB ensued. Then pursuant to methods now still commonplace, the line bisecting the angle at the vertex O would run from south to north and intersect the circumference at C, or where the shadow had touched at noon. All determined lines crossing OC at rectangles proceeded west to east.

GOOD WORK AND TRUE

Neither personal inspections nor photographs convey adequate impressions of the drudgery involved in preparing for the major undertaking at Giza. Undressed limestone came in huge quantities from quarries in the countryside across the river; barges, floating down against the prevailing north wind, transported the smaller granite supply extracted 500 miles south. Before the main construction could start, an estimated 10,000 men toiled in relays for a decade to erect a causeway whereon the stone could be moved to the selected site by utilizing large sledges on rollers. Including the laborers engaged in essential auxiliary services, at least 100,000 separate persons thereafter struggled for 20 years or more to bring the massive structure to completion. Even though assigned to the different tasks under compulsion, the workers sympathetically endorsed Khufu's objective. They were thinking ahead to their own final resting places and the likelihood that the king would intercede with the gods to assure everlasting happiness for one and all in the afterworld.

Today the inner walls remain intact and, according to competent observers, the joints exhibit a refined craftsmanship never subsequently equalled. Since every prototype signifies evolutionary progress, the story here reverts to earlier centuries when carpenters became adept at making chairs, tables, and ornamental objects from carefully selected woods—native acacia and cedar from Lebanon. They learned to bore holes in given pieces and to insert projecting parts, or tenons, for imparting strength to finished products. Published information in recent years compositely implies that at some period afterward a growing obsession with doing good work and true extended to other manual pursuits. Increasing confidence simultaneously led the master builders to transfer their attention and skills to the more challenging opportunities afforded by creations in stone. Along with the transition, those priests who were entrusted with matters educational introduced advances in engineering. Whether the first development induced the second or vice versa lapses into secondary importance upon realizing that operative masonry has never ceased giving visible expression to a few geometrical principles evolved by experimental testing in the pyramidal era.

GEOMETRY'S BEGINNINGS

Frustrating interpretive difficulties pervade inquiries into Egyptian mathematical history. Explaining by analogy, let us suppose that in the far distant future an archeologist happens to find somewhere in what had been the western United States a strange mechanical contrivance with a glass front. Conceive further that an author, without recording an approximate date, later remarks in a book that the "ancient Americans" owned television sets. His readers would be unable to decide whether the finding typified culture in the twentieth century or a period 6,000 years earlier when the ancestors of our modern Red Men were spreading southward from Alaska. Present knowledge indicates above all that King Khufu consented to his pyramid's designing at a point in time long before geometry attained formal status as a science. Why, for example, should anyone during the developmental, groping stage have needed to know that: "In right-angled triangles the square on the side subtending the right angle is equal to the squares on the sides containing the right angle"? This famous proposition, attributed to Pythagoras (584-495 B.C.), which textbook writers strive to convert to plainer English, never received dissemination until around 300 B.C. when Euclid's *Elements* appeared.

Investigators seek acceptable interferences by reading directly and between certain lines written by Herodotus, the world's first eminent wandering re-

porter, who went down into Egypt from Greece in 450 B.C. and brought to light previously unknown details pertaining to the country's traditions and customs. Additional facts, less certain in sundry respects, are discernible in two texts copied on papyrus. One called the *Golenishev,* now in Moscow, dates from around 1900 B.C.; the other, in the British Museum, London, older by two centuries, attracts scholars, as a portion sets forth the answers to posed questions regarding problems encountered in ordinary Egyptian living. Acquired at Luxor in 1858 by A. Henry Rhind, a Scotsman, the latter document gives assurance by the scribe who prepared it, one Ah-mose, that the material descended from earlier treatises, but searches for precedents prior to 2300 B.C. have so far proved unavailing. Revealed sound, if awkward, arithmetical processes show a long maturity, quite consistent with earlier routine use by Khufu's architects. Both treatises reflect familiarity with a few geometrical concepts that could have surfaced after the fourth dynastic period. More convincing, before the pyramid reached the planning stage the delegated priests had figured out and taught to entitled persons the formulas for determining the triangular and the common quadrilateral areas; capability also included approximating a spherical surface and of course the area and circumference of a circle.

Our interest now tarries on two fundamental ratios that Craft historians in their laudable zeal to associate the right-angled triangle with man's desire to be informed in the arts and sciences can well cite. For each designated increment along such a triangle's base, the priests computed how much the altitude correspondingly rose in absolute units. Obviously they must have known too the reciprocal operation, dividing the altitude by the base, which, through a believe-it-or-not calculative difficulty, would have been unwieldy. Mathematically inclined companions will see instantly that the pioneers were skirting close to, yet fell short of grasping, the eventual technical meaning accorded the term *slope.* Presumably the quotient actually employed somehow facilitated estimating prospective materials and labor. Measurements obtainable at all three Giza pyramids lend substance to the opinion that eye appeal prevailed over the normal third element, total cost, for finally deciding on the dimensions to adopt.

Hipparchus in the Second Century B.C., incidental to introducing trigonometry as a distinct science, brought forward theoretical explanations for the few Egyptian successes with applied geometry. Over a 100-year span from early in the Seventeenth Century A.D., ratios and slopes received amplified meaning from the magnificent contributions to mathematics by three intellectual giants: Renee Descartes, followed by the two rivals, Gottfried Wilhelm Leibniz and Isaac Newton. Without giving a single thought to the pyramid builders, a secondary school student today, on being furnished with an assumed value for either above-defined ratio carried to four decimal places, can turn to a printed table and announce presto that the triangle's long side, bearing the comparatively modern name hypotenuse, inclines a specific number of degrees in minutes!

DOWN TO THE PRESENT

Inability to conceive the block and tackle forced dependence on external earthen, or possibly brick, ramps at a pyramid's sides during construction. While laying the rough stone from the ground upward the masons stood aside at intervals to let laborers raise the work-space to proper pitch. Later working toward the bottom, dismantling the improvised platforms similarly slowed the exacting task of smoothing. Technological improvement on a wider front depended on the ability to obtain copper for metallic needs; bronze had barely arrived, while the more plenti-

ful gold went into the fine arts. Invention born of necessity had already produced adzes, crowbars, broad-headed axes, trowels, chisels, saws, and braces with flint bits. Individuals endowed with reasonably high intelligent quotients, knowing rectangles, would have almost certainly devised the carpenter's square and the level. Describing a circle with a rope attached to a central post led to the drawing compass for illustrative use on papyrus. Ironically, the working tools combined with geometry to form the natural ingredients for lasting traditions that nonetheless failed to materialize to an extent commensurate with Egypt's historical importance.

Later peoples were unable to fathom the complicated worship pursued by the inhabitants beside the Lower Nile. In addition, interest in the clearer Greek and Roman polytheistic dogmas faded as Christianity gained headway in Europe. Near the end of the Twelfth Century two rising Gothic cathedrals, each much smaller than a pyramid, at Chartres and Bourges respectively, evoked admiration and pride in a revolutionary architectural style. Newer versions in due course contributed to deepening provincial attitudes toward earlier cultures. Bearing religious overtones, the effects carried all the way down to Craft writers in the Nineteenth Century. Even today, efforts to connect Speculative Masonry's heritage with the operative masons and guilds of the Middle Ages occasionally go too far. Most present authorities, some outside the fraternal ranks, look upon the goal to promote brotherhood uniquely in conjunction with imparting philosophic and moral instruction as standing on its own, unattended by insecure precedents. An entirely different situation obtains with respect to the implemental aids to the primary mission. Many features within this second category—not necessarily all—had their genesis out there in the desert centuries before those Old Testament personages.

Minnesota Masonry

(Continued from page 208)

obligations. *The Word* was exemplified on April 6 of this year in St. Paul, at the large and beautiful Masonic Temple at Sixth and Smith Streets in that city. (This temple will soon be razed to make room for urban development.) There were 290 candidates present at the exemplification. Key members of the 96-person cast were **Ralph Bell** as King Solomon; **Clyde White** as Nebuchadnezzar; **Robert E. Blan** as Jeshua; **Kermit Wolf** as Darius and **Theodore H. Graun** as commander. **Arthur J. Peterson** was the general chairman and the obligation was given by **Donald B. Purrington,** grand high priest.

Thus, under the direction of GHP Purrington, aggressive efforts are being made on the work started by PGHP Van Geest to improve ritualistic work, attain better communications with members and start more social, ritualistic and district-wide programs. Success in this by the chapters will verify Purrington's slogan: **"Royal Arch Is on the March!"**

NATIONAL RECOGNITIONS

Minnesota has provided two general grand high priests to the General Grand Chapter, Royal Arch Masons, International. **Nathan Kingsley** from 1909-12 (when the organization was known as the General Grand Chapter, R.A.M., U.S.A.) and **Edwin A. Martini,** 1960-63. In addition, the late **William E. Pool** served the national organization as general grand custodian of the work for many years.

Twice, Minnesota has been host for the General Grand Chapter triennial convocations. The first time was in 1891 when it hosted the 28th triennial with GGHP **David F. Day** of New York presiding. The second time was in 1963 when Minnesota's own **Edwin A. Martini** was general grand high priest and presided at the triennial sessions in the Radisson Hotel, Minneapolis.

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A Documentary Film
On Royal Arch Masonry

"The Saga of the Royal Arch" Is Now Available

The documentary film, *The Saga of the Holy Royal Arch of Freemasonry,* is now completed and ready for distribution. It runs for 28 minutes—and it's 28 minutes packed with excitement, inspiration and information.

It is in 16mm sound-color, with many live sequences from Fredericksburg, Virginia, Colorado and Canada. There is a musical background. The narration is by Comp. **Jerry Rasor** of Columbus, Ohio, a well-known TV personality. He is also grand orator of the Grand Lodge of Ohio and is known to many as the master of ceremonies of the International DeMolay Sweetheart Pageant.

The top recognition, however, should go to Comp. **Allen E. Roberts,** of Highland Springs, Virginia, who authored and produced the film. Roberts, a distinguished Masonic author and audio-visual expert, has spent many months in creating the documentary. He has been untiring in his efforts to bring a factual and dramatic documentary on Royal Arch Masonry to fruition.

Allen says, "While many men and women deserve credit for fulfilling this mission of the General Grand Chapter, two in particular stand out. General Grand High Priest **Edward M. Selby** was untiring in his efforts that this story be made available to everyone. The wisdom and assistance of **J. Fairbairn Smith,** PGHP (Michigan), was evident throughout the writing of the script. The still pictures furnished from his large morgue at *The Masonic World,* at Detroit, added strength and drama to the narration."

PGHP **Marvin E. Fowler** (D.C.) and a cast from the Royal Order of Scotland of which Fowler is provincial grand master reenact the conferral of the first recorded Royal Arch Degree anywhere in the world. It was exemplified in the lodge at Fredericksburg, Virginia—in a replica of the room where **George Washington** was initiated into Freemasonry.

Gordon Merrick, general grand king of the General Grand Chapter, R.A.M., International, and many of his Colorado companions and ladies have brought to life the immortal Masonic poem, *"The Lodge Room Over Simpkin's Store."* Companions in Regina, Saskatchewan allow the viewer to witness some of their ritualistic ceremonies.

The Civil War found father fighting son and the nation divided. But one organization was not split—it was Freemasonry! Through the courtesy of the U.S. Department of Interior, Division of Parks, an episode of brotherhood in action has been brought to life.

For perhaps the first time, the close ties that the Royal Arch has with the lodge is brought to light. The story is told factually and all positive statements are documented.

Distribution of this splendid film is being made in two ways. The General Grand Chapter will supply copies to chapters, lodges and other Masonic groups for program use. The only cost will be that of postage return. Arrangements have not been completed, but the amount will be very nominal.

Many groups, particularly grand chapters, have expressed a desire to

own a copy of the film for their own use. Copies can be furnished at a cost of $250 each. As these must be processed, it is desirable to make a number of copies at one time. Therefore, it will require an accumulation of orders and some time should be allowed. Those who have had experience with documentary films will realize that this is a low price.

It has been filmed so that it may be shown anywhere—even on television. It is fine for mixed audiences. The preliminary showing of the film took place in Richmond, Virginia, on July 18, 1974 and among those present was Mrs. J. Fairbairn Smith of Michigan, who enthusiastically stated that the film would be interesting to women. It avoided the esoteric and addresses itself to the purpose of presenting the Royal Arch as a Mason's most essential possession.

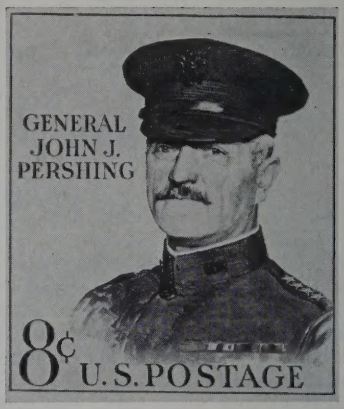
All enquiries, whether as to rental or purchase of the film, should be directed to Charles K. A. McGaughey, general grand secretary, Box 5320, Lexington, Kentucky 40505.

MASONRY ON POSTAGE STAMPS

By COMP. JOHN M. CUNNINGHAM (D.C.)

A portrait of **General John J. Pershing**, commander of the American Expeditionary Forces in France in World War I, appears on the eight-cent regular issue of November 17, 1961 in New York City. First-Day ceremonies were held in connection with the opening of the National Postage Stamp Show at the 71st Infantry Regiment Armory, New York City.

General Pershing was born in September, 1860, near Laclede, Missouri. After graduation from West Point, he was commissioned in the 6th Cavalry and served in campaigns against the Apaches and the Sioux. He took part in the Santiago campaign (Spanish-American War) and later pacified the Moros in the Philippines. **President**



Theodore Roosevelt promoted him from captain to brigadier general over 862 officers.

In 1916 he commanded the expedition into Mexico against Pancho Villa and the following year he was named to command the American Expeditionary Force in France. His insistence on the integrity of the American Army in Europe as a fighting force created problems for the Allies but was justified by the victories of St. Mihiel and in the Meuse-Argonne, which assured the defeat of Germany. Pershing died at Walter Reed Hospital, Washington, D.C., July 15, 1948, and is buried in Arlington Cemetery.

On December 4, 11 and 22, 1888, General Pershing received his Masonic degrees in *Lincoln Lodge No. 19*, Lincoln, Nebraska, where he later received a 50-year button. He received his 14th to 32nd degrees on April 9, 1920, at Wheeling, West Virginia, and his 33rd degree on October 22, 1929 at Washington, D.C. He was a life member of *Sesostrin Shrine Temple, Lincoln Chapter No. 6, R.A.M.*, and *Mt. Moriah Commandery No. 4, K.T.*, all of Lincoln, Nebraska. He was one of the six brethren to be made an honorary member of the Grand Lodge of Missouri in the 150-year history of that grand lodge.

Mesmerism and Masonry

By BILL WEISBERGER (Pennsylvania)

We today might view Mesmerism with skepticism, with reservation, and with a smile. Frenchmen prior to the 1789 Revolution regarded this movement seriously, flocking to homes, clubs, and cafes to attend the demonstrations of Mesmerists. Why was Mesmerism attractive to Frenchmen during the 1780s? What were the exciting ideas of this German doctor? And why did French Masons and radicals defend Mesmerism? One central idea was apparent about the Mesmerist movement during the 1780s: Mesmerism—based on the view that a universal fluid did regulate body operations and did prevent the outbreak of diseases—appealed to Frenchmen at this time.

The career of Mesmer was exciting. Born near Constance in 1734, Mesmer studied and practiced medicine in Vienna. After finishing his doctoral thesis, which exhibited his interest in Newtonianism and astrology, he managed a magnetic company in Vienna. From his study of and experiments with magnets, Mesmer claimed that animal magnetism could be used for the cure of diseases. Since his practice of animal magnetism embittered prominent Viennese physicians, Mesmer left this beautiful city along the Danube and in 1778 assumed residence in Paris —then an urban mecca of liberalism, medicine, and Masonry. Having demonstrated his cures for diseases in his patented electrical tubs, Mesmer aroused the attention of middle-class Parisians and the wrath of leading physicians and scientists in the French capital. By 1780 he was greatly disappointed, since scientists associated with the French Academy of Sciences and physicians with the University of Paris proclaimed him a quack.

While the Parisian scientific and medical elite renounced his medical views, Mesmer during the early 1780s acquired popular support from major groups in Paris and received backing from newspapers and popular journals. By obtaining a pension from the French Queen Marie Antoinette and funds from the wealthy Guillaume Kornmann, he established cults to advance his movement. Under the direction of the Mason, **Nicholas Bergasse,** the Society of Universal Harmony was established as the central organization for the spread of Mesmerist ideas. With rites similar to those of Freemasonry, this society initiated many Frenchmen into its ranks, developed rituals to explain the characteristics of the universal Mesmerist fluid, and sold mystical drugs and electrical tubs to patients afflicted with serious diseases. Since Bergasse, Kornmann, and other leading members of the society explained the powers of this universal fluid, sought an understanding of the ancient mysteries through the study of hieroglyphics, and became involved in the study of magical numbers, it was evident that Freemasons, Martinists, Rosicrucians, and mystics would be attracted to this organization. As a result of the popularity and the spread of Mesmerist cults throughout France, **Court de Gebelin** of the Lodge of the Nine Sisters, Savalette de Langes of the Philalethes, and the Swiss mystic and Mason **J. C. Lavater** became attached to the cause of Mesmerism.

With popular appeal and support, Mesmerism also produced a preponderant influence upon French political life prior to 1789. Like Rousseau, Mesmer looked to the common man for support: Mesmer favored the idea of social and political equality, believing that the injustices imposed upon and

the suffering of the lower classes had to end. Such Masons and Mesmerists as **Brissot** and **Marat** denounced the privileged political and economic status of the French nobility, asserting that the laws of Nature which governed the destiny of medicine and the sciences should be applied prudently to enable the achievement of equality in France. The radical Carra viewed Mesmerism as the basis of health and liberty, since the universal and mystical Mesmerist fluid was produced by the Supreme Being, reflected in its movement the natural laws governing the universe.

Mesmerism thus contributed greatly to the cultural and political life of France prior to 1789. While encountering opposition, Mesmerism did appeal to the common Frenchman. Mesmerist sects during the 1780s suddenly appeared and flourished, appealing to merchants, pamphleteers, mystics, and radicals. Newtonians expressed an interest in the Mesmerist fluid, thinking that the study of Mesmerist ideas would provide them with more insight into the universal force of gravity. Similar to the Newtonians, French radicals came to the support of Mesmer, since his philosophy was based on the principle of social and political equality. Mesmerism also produced an impact upon French Freemasonry during the 1780s, since Mesmer was elected as an associate member of the Lodge of the Nine Sisters and since the Society of Universal Harmony reflected Masonic principles and attracted to its ranks leading French Masons. Thus, it is not difficult to explain why **Lafayette, Count de Gebelin, Brissot,** and **Marat** were to serve faithfully Mesmerism, Masonry, and French radicalism.

* * *

ARNOLD PALMER A MASON. We have received information that **Arnold Daniel Palmer,** one of the world's greatest golfers, is a member of *Loyalhanna Lodge No. 275,* Latrobe, Pa. He was raised on April 14, 1958.

Guide Lines Now Available For One-Day Festival

The International York Rite Council has agreed on a "Suggested Ritualistic Outline for One-Day Festivals" designed to make it feasible for a coordinated presentation of chapter, council and commandery degrees and orders within a seven-hour period.

The council, formed in 1968 for the cooperative advancement of York Rite Masonry, is composed of officers of the General Grand Chapter, R.A.M., International, the General Grand Council, R. & S.M., International, and the Grand Encampment of Knights Templar.

The recommendations entail no changes not already in effect or authorized by the three bodies according to the three presiding officers—**Edward M. Selby,** general grand high priest; **Hoyt McClendon,** general grand master and **Roy Wilford Riegel,** grand master of the Grand Encampment. This is, however, the first time the officers of the three bodies have issued a combined and correlated statement on ritualistic work. The outline has now been distributed to their respective constituent and subordinate units for consideration and suggested use. It is the result of a distillation by **Bruce H. Hunt,** general grand recorder of the General Grand Council, R. & S.M., and approved by the titular heads of all York Rite International bodies. It was approved at a meeting of the York Rite Council in Chicago on July 13, 1974.

Officers of chapters, councils and commanderies may receive a copy by writing: **Charles K. A. McGaughey, general grand secretary, General Grand Chapter, R.A.M., International, Box 5320, Lexington, Kentucky 40505; Bruce H. Hunt, general grand recorder, General Grand Council, R. & S.M., Box 188, Kirksville, Missouri 63501, or Paul C. Rodenhauser, grand recorder, Grand Encampment, K.T. of the U.S.A., 14 E. Jackson Blvd., Chicago, Illinois 60604.**

IN THE QUARRIES

MASONIC BOOK CLUB. This club has just distributed its 1973 volume, which is a facsimile report of the second edition of *Preston's Illustrations of Masonry,* first published in 1772 with the second edition being dated 1775. It is probably the third most important Masonic book ever published. The second in importance is *Anderson's Constitions of 1723.* The most important Masonic book is *The Regius Poem,* a handwritten manuscript attributed to about 1390. This volume, one of the treasures of the British Museum, was reprinted by the Masonic Book Club as its first volume in 1970. The second volume issued by the club was *Benjamin Franklin's 1734 Reprint of Anderson's Constitutions,* above referred to. The third volume was the great *Ahimon Rezon,* first issued in 1756 and was a landmark in Masonic publications. For its fifth book, to be issued in 1974, the Masonic Book Club will issue a reprint of several rare items written by Fifield Dassigny in 1744 entitled *Serious and Impartial Enquiry Into the Cause of the Present Decay of Freemasonry in the Kingdom of Ireland in 1744;* his *Answer to the Papal Bull of 1738* and his *Impartial Answer to the Enemies of Freemasonry.* Originally the Masonic Book Club was limited to 333 members. The membership rolls have now been opened to accommodate more members and applications will be accepted and considered until 777 members have been enrolled. The club is also considering a reprint of its first three volumes which were limited to the 333 original members. Membership fees for 1974, which will pay for the Dassigny book to be published, are $10.00. Apply to **Alphonse Cerza, Secretary, 237 Millbridge Rd., Riverside, Ill. 60546.**

★ ★

CONGRATULATIONS TO NEW YORK. This September 21 the Grand Chapter, R.A.M. of New York, will dedicate a lodge room at the Masonic Home in Utica for the use as a Royal Arch Chapter room where any chapter in the state may come to the home and confer the degrees. Following the dedication the grand high priest will present a General Grand Chapter chalice for permanent display. In addition, GHP **Robert H. Auguet** has presented the home with 10 cassette recorders for the use of the guests at the home to talk to their friends and family back home.

An even greater project was announced on St. John's Day last June when the cornerstone ceremony was held for the new $150,000 Royal Arch Masons wing of the Medical Research Laboratory of the Home in Utica. Concurrently Grand Master Judge **Arthur Markewich** invested upwards of 300 grand lodge line and staff officers before more than 2,000 Masons from all parts of the state. The new one-story brick laboratory wing is the gift of the Royal Arch Masons of New York to the Masonic Foundation for Medical Research and will be used exclusively for experiments in gerontology (aging). The structure is isolated from the remainder of the laboratory complex and the research to be conducted will deal with cancer causing chemicals which affect the aging. While the laboratory is located on the Masonic Home

grounds in Utica, it is not a part of the home. It is a separate facility with its own board of directors and staff with a current budget of more than half a million dollars annually.

★ ★

MORE ON NITSCHKE. In our last issue we mentioned a statement that **Ray Nitschke,** a Green Bay Packer football great, made concerning DeMolay. Grand Secretary **Earl B. Bauer** of Wisconsin's York Rite bodies has written to remind us that Nitschke is also a member of *Warren Chapter No. 8, R.A.M., Warren Council No. 13, R. & S.M.* and *Palestine Commandery No. 20, K.T.*—all of Green Bay, Wis.

★ ★

BACK-TO-CHAPTER NIGHT. The Zenobia Shrine Highlanders, a bagpipe marching band of 26 members from Toledo's Zenobia Temple, proved to be one of the main attractions in Tiffin, Ohio, last May 13. They came to Tiffin on the invitation of *Seneca Chapter No. 42, R.A.M.,* as part of the program for their Shrine "Back-to-Chapter Night." Many citizens of the city lined the streets to view the short parade from Washington Street Bridge to the Masonic temple. The Highlanders introduced themselves to more than 450 companions and guests in the dining room by parading through the corridors, down the stairs and through the aisles. All enjoyed barbecue chicken dinner prepared by members of the Knights Templar Ladies Club. Two movies were shown: *What Came You Here to Do?* and *The Red Fez of Hope.* The Royal Arch Widow "Degree" was conferred on 203 ladies under the direction of **Robert W. McDonald,** past high priest of the chapter. During the day contributions of $549 for the grand lodge disaster fund was received from members and guests for the Xenia and Lebanon Masonic temples, damaged by tornadoes this summer.

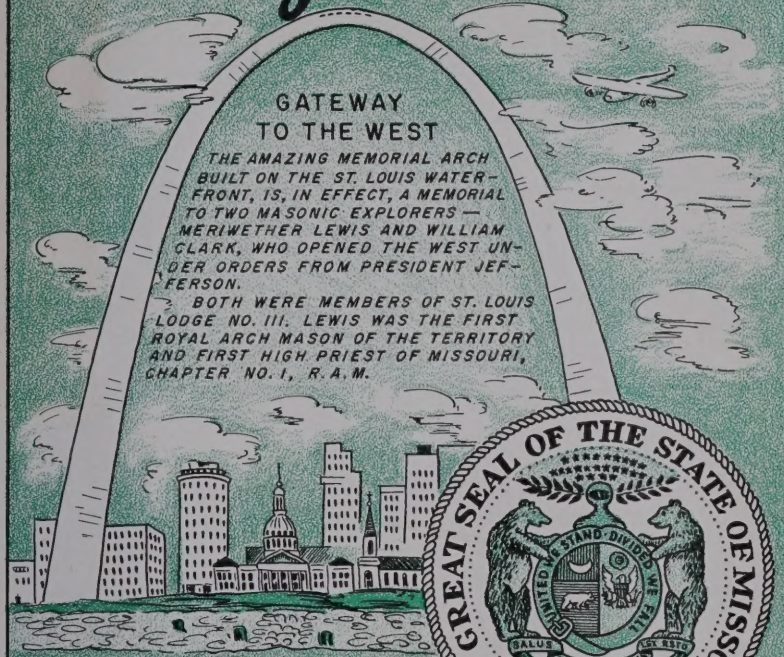
★ ★

A PROFICIENCY FESTIVAL. On September 28 and October 5 this fall there will be a "Proficiency Festival" in Renton, Wash., sponsored by *Issaquah Chapter No. 39, R.A.M., Adoniram Council No. 17, R. & S.M.* and *Rainer Commandery No. 28, K.T.* This will be the second year for the event. **Everette A. Steward,** chairman, writes: "The object of these proficiency festivals is to generate interest in, and to stimulate advancement of the York Rite of Freemasonry. It is also a fine means for a candidate to complete his York Rite work in one or two days. This method has proved highly successful in the state of Tennessee and is one of the reasons why that state has shown an increase in membership for over 30 years. There is another reason —**good work, true work** and **square work.**"

★ ★

SUGGESTIONS NEEDED. THE ROYAL ARCH MASON magazine solicits its readers for suggestions for the popular "Did You Know?" drawing that appears in each issue. Our artist, Mrs. Lovina S. Ebbe, is proud that her illustrations are exact reproductions whenever possible and not an artist's fantasy. Please send us your suggestions, together with a picture or drawing. We will use the best submitted.

Did You Know?



GATEWAY TO THE WEST

THE AMAZING MEMORIAL ARCH BUILT ON THE ST. LOUIS WATER-FRONT, IS, IN EFFECT, A MEMORIAL TO TWO MASONIC EXPLORERS — MERIWETHER LEWIS AND WILLIAM CLARK, WHO OPENED THE WEST UNDER ORDERS FROM PRESIDENT JEFFERSON.

BOTH WERE MEMBERS OF ST. LOUIS LODGE NO. III. LEWIS WAS THE FIRST ROYAL ARCH MASON OF THE TERRITORY AND FIRST HIGH PRIEST OF MISSOURI, CHAPTER NO. I, R.A.M.

GREAT SEAL OF THE STATE OF MISSOURI

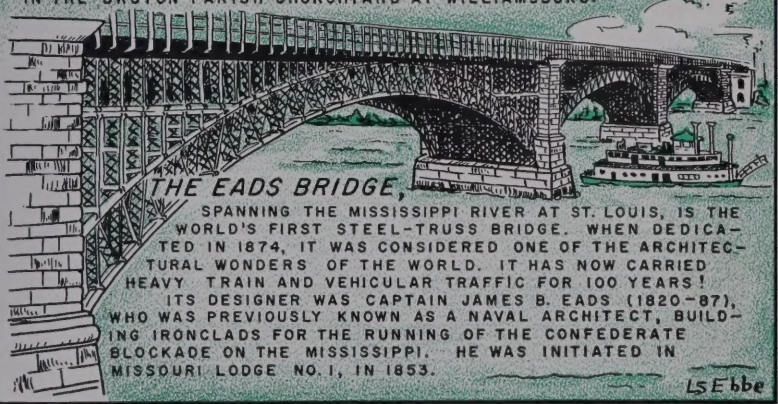
UNITED WE STAND · DIVIDED WE FALL

SALUS POPULI SUPREMA LEX ESTO

MDCCCXX

NATHANIEL BEVERLY TUCKER,

SECOND GRAND MASTER OF MISSOURI (1821–24) WAS RESPONSIBLE FOR THE DESIGN OF THE GREAT SEAL OF THAT STATE. HE WAS A VIRGINIAN, WHO RETURNED TO HIS NATIVE STATE AND IS BURIED IN THE BRUTON PARISH CHURCHYARD AT WILLIAMSBURG.



THE EADS BRIDGE,

SPANNING THE MISSISSIPPI RIVER AT ST. LOUIS, IS THE WORLD'S FIRST STEEL-TRUSS BRIDGE. WHEN DEDICATED IN 1874, IT WAS CONSIDERED ONE OF THE ARCHITECTURAL WONDERS OF THE WORLD. IT HAS NOW CARRIED HEAVY TRAIN AND VEHICULAR TRAFFIC FOR 100 YEARS! ITS DESIGNER WAS CAPTAIN JAMES B. EADS (1820–87), WHO WAS PREVIOUSLY KNOWN AS A NAVAL ARCHITECT, BUILDING IRONCLADS FOR THE RUNNING OF THE CONFEDERATE BLOCKADE ON THE MISSISSIPPI. HE WAS INITIATED IN MISSOURI LODGE NO. 1, IN 1853.

L S Ebbe

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Keith A. Porter
225 East Main St.
Montpelier, Ohio 43543

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TRUTH AND FREEDOM

Some day, when the cloud of prejudice has been dispelled by the searchlight of Truth, the world will honor Masonry for its heroic service to freedom of thought and freedom of faith. No part of its ministry has been more noble, no principle of its teachings has been more precious than its age-long and unwavering demand for the right and duty of every soul to seek that light by which no man was ever injured and that Truth which makes him free.

Down through the ages—often where human conscience was dragged as a slave at the wheel of the ecclesiastical chariot—always and everywhere Masonry has stood for the right of the soul to know the Truth, and to look up unhidden from the lap of the earth unto the face of Him in whose great hand it stands. Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of skepticism.

Dr. Joseph Fort Newton